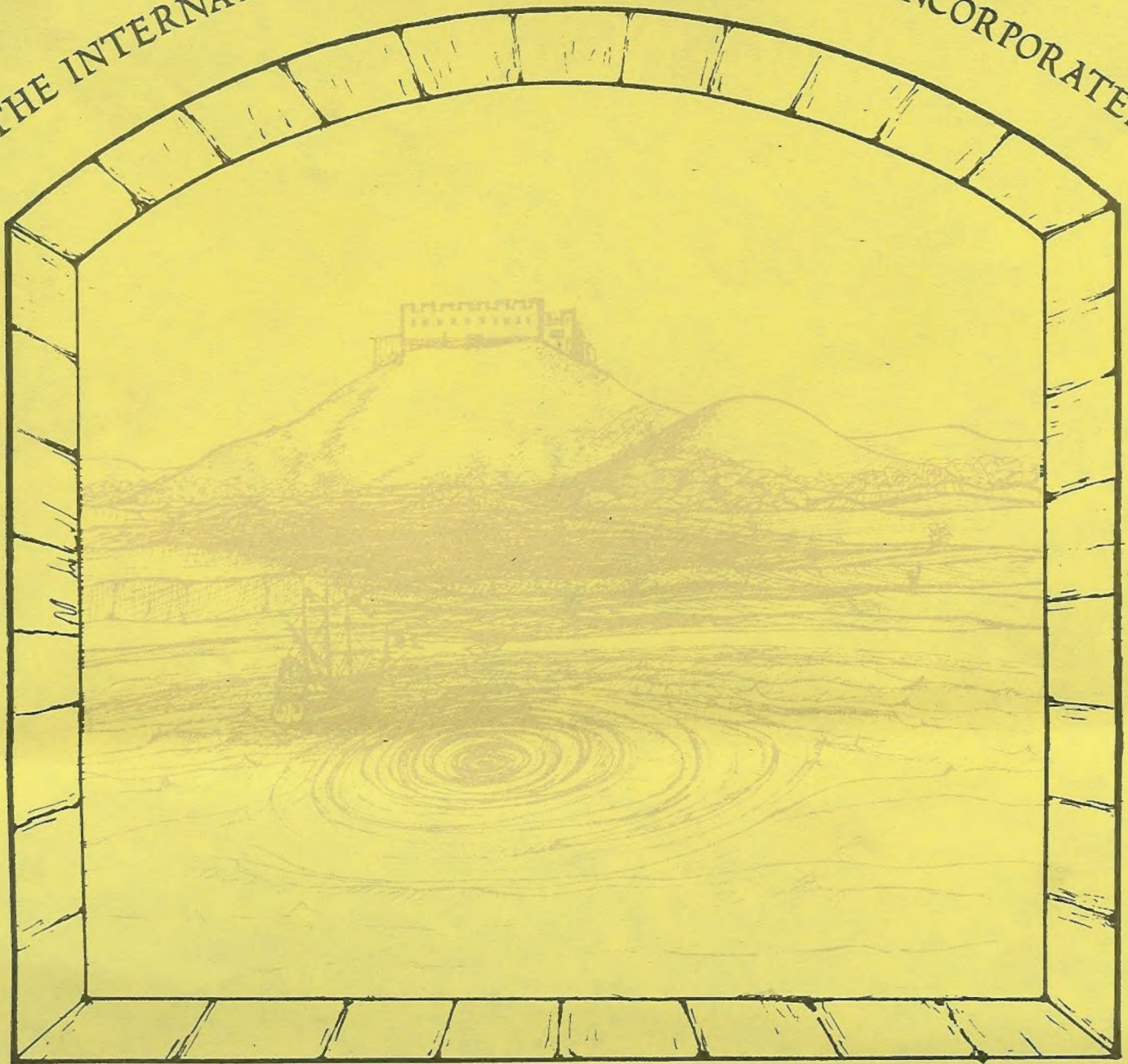


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 41 & 42

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

LIBERS 41 & 42

Dear Companions:

#159

On this occasion we have combined two Libers under one cover and you presently have in your hands a volume of immense proportion and worth.

Let us begin our enquiries at this conventicle by considering man and his various bodies. As you know, man has several bodies and you could ask why this is so -- you could even ask how this can be proved. This answer, simply, is: because there are several planes of consciousness and action.

Man cannot function in a spiritual world in a physical body and, conversely, he cannot function in the physical world in a purely spiritual body. We need a body for each world or plane of consciousness in which we function. A body is merely a tool or a channel through which life expresses or functions. Each body serves its own specific purpose just as our seven layers of skin serve definite purposes.

Science is discovering that the most minute particles of matter, invisible to the naked eye and even defying the super-microscope, enshrine keys to many unexplained riddles. Life itself is invisible, only its manifestations are visible, yet the impelling and propelling power itself remains hidden. To all practical purposes our internal bodies or organs are just as invisible to us as our spiritual bodies or vehicles are. We can see some of our functions by the use of X-ray however Man has within himself an X-Ray equipment but uses it not, finding it easier to invent machines for that purpose that will see and hear for him. Does it not seem strange that an inanimate object should possess greater sensitivity and vision than man who makes it, when he claims to be a child of God, or divine? Then what prevents man from hearing and seeing as accurately as the instruments he has himself created?

Everyone knows that when one's spinal section is out of alignment we have difficulty throughout the entire body. The same applies if we have any derangement of the blood circulation. We overlook the fact that man is a most complex ensemble and that just as he has many physical units or bodies that must operate synchronously, he also has their spiritual counterparts and that the synchronous functioning of both the physical and spiritual is equally important to mental and spiritual health, growth and enrichment.

In the philosophy of the R+C, the existence not only of a physical body is taught -- but also an etheric body, an astral body and a mental sheath as well. Each one serves as a channel for the Power of God to flow through and we will get to a full explanation later on.

How many people ever stop to consider what a marvelously constructed creation man really is? Every problem in engineering has been utilized and put into active operation within this marvelous

creature. Think of that mysterious river of life -- the blood -- that supplies nourishment and oxygen to every minute part of the physical body. What a marvelous system of distribution, compared to which no invention of man is equal. It is through this mysterious fluid that the Ego, the Divine within us, is able to contact every part of the body -- remember that. For this very reason it behooves us to keep our blood stream as free and clean of impurities as possible, thus helping to keep our physical structure not only in excellent condition but giving the Divine within us a clear channel through which to function.

Without sufficient blood, life is impossible. In his blood, man carries his karmic history. Science is making marvelous discoveries in its study of the blood. Diagnosis is now being made through the examination of a single drop of the blood, by the use of electrical apparatus not unlike that of radio, as well as by other electronic equipment. Even the onset of death is indicated unerringly by these means.

Too many people are prone to regard the physical body as a handicap instead of what it has been intended to be: a channel of expression and function, a working tool. We do not regard our other working tools as handicaps or hindrances, in fact we realize we could do little without them. Why then, the greatest tool of all is generally regarded as something to neglect and misuse is really a mystery. **Be as careful of your body as you would be of any highly-prized and precious possession.** Beautify it. Improve it. Preserve it. Do not neglect it. Do not entertain any mistaken notion that it is vain and worldly to give it proper care. Consider what it truly is: a temple of the Divine Spirit within; cherish and care for it as the greatest of temples should be: the Human Temple that enshrines the Divine Spark.

You are told in the Great Book that cleanliness is next to godliness. **Follow this admonition on every plane of being!** Keep your bodies clean and wholesome remembering that uncleanness in any form is alien to progress and growth. Clean bodies are necessary to physical health and this is equally applicable on every plane of being. A clean mind, a clean soul and a clean spirit are required. I spoke just now about beautifying the body. The greatest beauty the body can possess is natural, normal, radiant health. For what is beauty, but nature expressing her best? We are becoming health-conscious as a nation. The whole world is paying close attention to this principle just now. Today, the whole world admires the man or woman who radiates vitality, enthusiasm and strength -- perfect health, mental balance and spiritual wholeness.

Good physical health is the best equipment an Ego can have, through which to function. Do not pray for riches, but for a strong, healthy body through which to render greater and more effective service.

Now, the difficulty most persons experience in comprehending the term "body", is due to the concept that a "body" is the entire physical part of man or animal. In other words: the

physical structure alone. They forget (or do not know) that bodies are composed of crystalized matter and that matter can and does have expression on every plane of existence. It is simply a question of density. Matter is crystalized spirit and expresses in many degrees of density. Force and energy are the same spirit -- but uncrystalized. Physically, man is many bodies, the foundation being of course, the skeleton. Over this bony body are stretched the muscles forming the muscular body; tendons & tissues form yet another organization, with the nervous system interpenetrating them all; then the blood stream or arterial and venous system; and covering the complete structure are seven layers of skin which forms a body in itself, and an organ of touch and feeling as well.

Yet, when spiritual bodies are mentioned, some people cannot conceive of these and become confused. Just as in the physical body, one body is interpenetrated and super imposed over another, yet remaining independent with its own exclusive functions, so with the mental and spiritual bodies -- they react likewise, one upon another. It is a very delicate interrelationship all the way through.

The physical plane is only a crystallization of what we have been able to carry over from the spiritual, so that the spiritual, etheric, astral and mental bodies interact with and affect one another.

THE ETHERIC BODY

The first of man's vehicles after the physical is the etheric body which is really a semi-physical structure and primarily functions and operates through the glandular system of man, thus supplying a channel or contact between the visible and invisible structures of man. It is an exact counterpart or duplicate, (perhaps blueprint would be more accurate,) of the physical body. It is the negative of the physical structure if we might borrow a term from photography. It is the etheric body that has brought over the seed-atom of the physical body.

Through the etheric body, vitality and energy are supplied to the physical. It is in this etheric body that the atoms of energy function. Remember that all life is but one continuous stream -- and the only dividing lines are really nothing else but the rates of vibration or frequency of the atomic energy. This vibration is determined by the resistance it encounters. Normally, in human consciousness, speed or velocity implies a time factor; but in spiritual consciousness, speed or velocity imply resistance or non-resistance -- and vibration, high or low. It is this resistance that determines the velocities of the atomic structure and its very formation is determined thereby. The greater the resistance -- the denser the physical body becomes.

The etheric body is the chemist of the system. It is the function of this body to see that we assimilate as well as dispose of what is taken into our bodies. It is to our etheric body that we owe our growth, assimilative and excretive power. It is also to this

body that we owe the heat in our system. Through the etheric, we receive spiritual stimulation because it is the etheric body that controls the atomic structure of our body and its glandular system.

The etheric body is the one which controls and vitalizes the physical body. People have often marvelled at the ability of each organ to select from the food ingested, the proper nourishment required for its maintainance and functioning. This marvelous chemical selection is carried on by the etheric body, not by the physical as such. (Any more than pain is felt by the physical body itself. Were pain localized in the body itself, anaesthesia would be useless for nothing could stop the pain.)

The etheric acts as a go-between or channel between the physical and spiritual worlds, so that at all times man is living, not only in one world but in the etheric and others as well. Since man is not just a physical being -- but a mental and spiritual one as well -- he must have channels through which to function in these other worlds of consciousness. Your ability to function easily in these other states of consciousness, or worlds, is what determines your particular and individual state of evolution and capacity for expression.

Physically, we are advancing in knowledge. We know that certain foods are high in certain nourishing qualities while others supply bulk only. But what about our other bodies? What does the average person you pass on the street know about vitalizing himself and increasing his assimilative capacity emotionally, mentally and spiritually? Most people live in the belief that this is something over which they have no control and are prepared to accept whatever may come their way, more or less resignedly.

Brethren, I have repeatedly asserted that life is a school in which we have all been placed to learn. To learn how to live and create constructively for we have been told that we are "images of God, children of God, or Gods-in-the-making". Being children of God we are expected to express the Divine within us and this means expressing and developing all the divine attributes with which we are endowed.

The etheric body is not only the chemist in our body but is the restorer as well. It is to this etheric body that we owe sleep -- and the ability to sleep. Those who suffer from insomnia have their difficulty in the etheric which is stimulated into activity by the astral. Therefore, the seat of the insomnia is usually worry and concern over something, or over-stimulation by the etheric, preventing consequent sleep. Sleep is caused by a partial separation of the etheric from the physical. With those who are light sleepers, the separation is very slight. With the deep sleepers, the separation is more complete. During this partial disassociation another marvelous process is taking place; the etheric body is actually vitalizing and restoring the wear and tear of the physical body. That is why sleep is so important to all sick persons, for it is only during sleep that the etheric can do its work of restoration upon the physical. And if people could only understand the physics involved, they

would realize that one hour of sleep before midnight is worth three hours of sleep thereafter.

When this partial disassociation takes place, relaxation of the physical becomes effective and proper recuperation is possible. The physical is then using up as much energy as it is taking in, no accumulation of reserve energy is taking place. It is through the etheric body that all etheric energies and powers are injected into the physical body, according to its needs. Some people have such recuperative powers that just a few hours of rest or sleep will re-energise them for a complete day's work. Others require many hours of sleep to accomplish the same results. The difference is due entirely to a healthy, normal, etheric body.

Endurance is an etheric quality, not a physical one. Frequently, a small, slender and even delicate-looking person will show a greater endurance than a bigger, or stronger looking person does. Were endurance a physical quality alone, a more robust individual would, logically, have the most. Your etheric body has control over your atomic structure and has the control of your energy in its keeping.

What effects do our thoughts have on our bodies? Medicine is admitting more and more the influence thoughts and emotions have upon health and now there is a department in medical science called "psychosomatic" dealing particularly with this question. Our thoughts actually do help to produce certain changes in our bodies; the pessimistic person frequently develops liver trouble because the liver is the organ (and the corresponding psychic center) through which the astral body, seat of our emotional nature, expresses most directly. It serves as an "inspector" in our system, inspecting every bit of food we consume. Under strain, whether mental or emotional, the liver quickly becomes unbalanced and its delicate interdependence becomes disorganized.

Aside from correct thinking and emotional habits, how can one correct inharmonious etheric conditions? Through the use of color, music and vibration in corrective therapeutics.

In all abnormal growths, the cellular structure is out of harmony -- and it is the etheric that is in direct charge of our cellular life. A biophysicist has estimated that a single liver cell contains 500,000,000,000,000 atoms. No human medicine has as yet been discovered to treat atoms on such a scale, but the etheric body exerts a control over the atomic energy confined in these figures because it is purely atomic itself. When the concentric points of the etheric are not in complete alignment with their corresponding polarities in the physical, disorganization takes place. That is what occurs when we say a limb has "gone to sleep" -- but we are aware of that -- we are not always aware of such disharmony when it is deep in some internal organ. There, foreign bodies or aggregations of cells grow where they do not normally belong. They are perfectly good cells but they have "lost their way", as it were.

In order to bring about a realignment, it is necessary to

dissolve the surplus cells through a vibration of an harmonious nature, thus bringing about a reintegration of the etheric structure. In time to come, man will cure more by the use of vibration in its various forms -- colour, music, diet, rest and electrical frequencies -- than by medicine. It will be medicine, but a different kind of medicine, for is not medicine a curative agent used in healing the sick, a substance reputed to possess curative powers? But in order to be permanent, healing must take effect in the etheric and astral as well as the physical, otherwise the cause will not be reached.

As has been said previously, etheric healing is a matter of vibration. The same is true of the physical. In every-day language we use the terms 'stimulant' or 'sedative' which serve either to raise or lower our vitality and our vibratory status. The same condition is produced by our thoughts and those of our associates. Some persons stimulate us and make us feel better by their presence -- and others do the reverse. Were you able to see the vibrations emanating from these good folk and how they blend and react with or upon your own etheric and astral vehicles, you would understand the reason for the different reactions you feel.

THE ASTRAL BODY

The astral body is another duplicate of your physical structure but greatly differentiated and attenuated, with far less resistance than either the physical or etheric bodies. The astral body is frequently referred to as the emotional body, for it is in this body that we have the seat of our emotions. Its ingress into the physical body is through the liver, just as the ingress of the etheric is through the spleen. That is why life without these two organs is impossible -- the astral and etheric would have no means of reaching and animating the physical body.

Just as the etheric gives energy and vitality to our bodies, the astral gives it motion, impulse, propulsion and moving abilities. In cases of paralysis the astral is the seat of trouble, although physically it may be due to a blood clot. The astral was not on the job in moving the blood clot. Failure of motion of a clot caused the trouble, and that lack of motion reflects as lack of motion on the physical plane.

The astral body is as much a part of us as our bones, skin, muscles, etc.. The fact that we do not see it does not disprove its existence. No one has ever seen the mind. We do not see the air but without it we could not breathe. The same applies to our astral body. Without it our life expression would be confined to the vegetable kingdom. Were the astral to completely dissociate itself from the physical the heart would stop functioning. So long as there is life in the body the astral is still with us.

In his present evolutionary status man is not only in the process of perfecting his astral body but in developing a mental one as well. His mental body is not a true body; only a sheath or covering. This development will occur in time but not until he has learned to use all his brain capacity. At present the most brilliant man

on earth uses less than 1/3 of his brain. Man cannot express physically what he does not possess spiritually. *The more we develop spiritually, the greater our physical perfection.* We must all begin to understand the tremendous value of living full spiritual lives because of the effect upon us physically.

What do I mean by living spiritual lives? To determine this let me ask you a few questions:

1. What is it that you want out of life?
2. What is your innermost aspiration and goal?
3. What would you like to be, more than anything else?

If you will really delve deeply within yourself you will find the attainment of each one of these three questions involves spiritual qualities expressing physically.

Companions: there is one thing that we keep forgetting and that is: all life is spiritual in varying degrees of density. Our physical, etheric and astral bodies are each and all of the same substance, neither finer or coarser than another **but different in densities.** To say that life on earth is "earthly" but elsewhere "spiritual" is simply a misuse of terms. All life is spiritual but how we use it determines whether we are living it fully and constructively or are misusing it and living emptily and therefore dissatisfied and unhappily. He who lives to himself alone, is empty, barren and unhappy, while he who lives for others and WITH others lives a full, rich and happy life.

At present much is being said and done about feeding our physical bodies but who is encouraging us to feed our MINDS with equal care? To what extent are we making sure that our thoughts are wholesome, vital, constructive, worth-while, balanced, creative, healthy, free from-prejudice, hate, bitterness and all other destructive thoughts?

If our minds are crowded with wholesome thinking, there isn't any room for mental growths, for we can develop mental growths as malignant as any physical malignancies. Man is so built that he cannot be thinking both destructively and constructively at the same time. Just as man has physical indigestion and anemia, -- he has them on the mental plane also. Mental indigestion is very common among intelligent people. This is brought on by the same law that operates on the physical plane, overeating, improper assimilation, etc.. To those who suffer physical indigestion -- watch your diet. So too for those who suffer mental indigestion, watch your reading, your thinking, your T.V. viewing. Give your mind a rest sometimes. Your mind should be carefully guarded in the same way that you would guard your stomach.

With regard to our emotions or the astral body, we all know what happens to persons who become emotionally unbalanced. They are truly amongst the unhappiest persons on earth. Since the astral body controls physical motion, all persons having emotional unhappiness should regain their balance through occupation, keeping busy,

living active lives and doing things for others.

Why should man endeavour to control his emotions and his thoughts and to constantly raise them to the highest level he is capable of achieving? Because it is our feelings and our thoughts that are helping to build and perfect our astral body and mental sheath and it is these bodies which we will carry over to the spiritual world when the so-called "Great Change" takes place. These bodies are of vital need to us here and now but even more so in the life to come.

You should now be able to understand the great truth you so often read in the Great Book "As a man thinketh in his heart, so is he." Our thinking and feeling make us what we are. Our thoughts are our most important character revealers and **eventually manifest themselves on the physical plane not only in our actions and feelings but even in the expression on our faces.** If thoughts can do this to us on the physical plane, which exercises the greatest resistance, what do you think they do to our inner selves?

This is why the Initiates stress so much the importance of Right Thought, Right Feeling and Right Action. These are the building blocks of our physical and spiritual selves and these building blocks may be set in active functioning at any time in life. IT IS NEVER TOO LATE TO BEGIN.

It is difficult enough under normal circumstances of living to develop control over our emotions and attitudes and by this I mean genuine control -- not a superficial control that passes today for good form and conventionality. Strange to say this is not a question of the alleged moralities. It is a matter of polarities. If we can conquer hate, we must love, for love & hate are the two poles of the emotional thermometer. Unless we have the graded scale of degrees back of a mercury tube, we cannot tell where boiling and freezing take place and there are many degrees in between. Likewise, on the emotional thermometer there are many degrees between hate & love, indifference, interest, liking, etc., but once we conquer hate and its analogues, we are on the upward grade in the attitudes that produce real culture and progress in life and that is what we are all seeking.

For purely practical reasons, we should strive to develop, cultivate and nourish an etheric and astral vehicle or body that will, in return, revitalize us with the clean, strong, unmixed energies of nature on the one hand and instill and inspire in us wholesome, justifiable wishes, hopes and ambitions, aspirations and emotions that will build us, and through us build our world environment -- that structure that is not made with hands, but eternal in the heavens, in the kingdom of our Father.

This astral condition is vastly more far-reaching than you may ordinarily suppose, for not only does every man and every woman have both the etheric and astral vehicles of motivation, activation and stimulation, *but the world itself has exactly the same* and through them it is played upon by the elemental cosmic forces or

rays and by the emotional accumulations that adhere and inhere from centuries too remote for calculation. Everything that has ever taken place upon this planet is still with it in its planetary astral complement. Hence the struggle for existence, expressing in emotional as well as physical outbursts, since man has become what and who he is, manifests in continuous warfare. Never will mankind find total peace unless and until it develops control over these invisible but powerful inner motivating factors, bodies or vehicles, for according to the strict law, all things work together from within, outwardly.

As is written by the scribe of the Old Dispensation (Prov. 4:23) "Keep thy heart with all diligence; for out of it are the issues of life." In Matthew 12:34-37 it is said: "Out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement". The accounting is what we call karma. The day of judgement is every day. The outer, physical body is not accountable for what we do, it is the inner bodies that are accountable and we wrongly seek to punish the outer for what the inner is really responsible.

Brethren, I have carefully avoided entering into a scientific description of the etheric and astral bodies, their locus and duration, in order not to becloud the real issue which is their importance AT ALL TIMES but especially right now in terms of individual stress, fear and insecurity. Inculcate in the astral body fearlessness; feed it on constructive reading and study, free from prejudice, cultivating intolerance of insensate hatred and trying to emancipate the spirit that is within each of you from superstition and limitation of thought and action. Do this by being simply being constructive in all things and at all times and in all ways. Be judicious in what you allow yourself to watch on T.V.. Those of you who rent video tapes have a wonderful opportunity to view constructive and instructive film. Do not be swayed by the mass who poison themselves with what is "popular" and "in fashion".

By so doing, you may yet find peace in the midst of strife, harmony amidst discord, love triumphant amidst the waves of hate, rest in the kingdom of God that knows no politics and that is forever within you.

May you continue to grow in the fullness of the stature of Christ.

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EXAMINATION QUESTIONS

1. Do not proceed past this point until you have reread lecture # Supernumerary 15, in Liber 15. WHAT FURTHER UNDERSTANDING HAVE YOU GAINED?

2. This lesson covers a subject that you should be thoroughly founded upon and deeply understand. Why do you think this is of value?
3. Can you begin to truly appreciate the need of having all your bodies in synchronous harmony and how this harmony can strengthen your usefulness -- not only to yourself but to others -- and most important to your Creator?
4. These bodies of ours have a definite place on the Tree of Life and spiritual progress is impossible without them for they represent spiritual centers in our being.
5. Are you beginning to understand that our bodies are vehicles of Divine Grace and are necessary for a very definite purpose? What is that purpose?
6. By this time, brethren, if you have studied these lessons attentively and seriously and followed the spritual exercises in deep sincerity, you will have discovered for yourself that you do have the bodies mentioned and that the spiritual centers alluded to are realities and not just wishful imaginings.

Have you wondered why we keep repeating in different ways the same truths, as though we felt you had not understood them before? Can you explain why we have and why we continue to do so?

7. Complete the following sentence by writing in the last three words. (The complete sentence is to be found on page 7).
"The more we develop spiritually, the greater
8. Read this lesson over carefully many times and then ask yourself "What specific spiritual understanding have I gained that I did not have before"?

USE THIS SPACE FOR YOUR OWN NOTES

You will recall that recently we were studying the history of the Martinist Order and also of the Federation of Initiatic Orders, the F.U.D.O.S.I.. Having taken a pause for some refreshment we will continue in our next Liber where we left off. On this occasion however, it is our pleasure to share with you an address delivered in August 1939 to the delegates at the FUDOSI conclave in Brussels, Belgium, by Sâr Hieronymus, who was Imperator of the Rose+Croix of Europe at the time, (Brethren will bear in mind that World War II began on September 1, 1939, just a few days after this address was given.)

"Why are you assembled together in this Temple? Because you are Initiates; and if I asked you why you are Initiates? It is because you have heard the mysterious calling: "You will become like unto God." But this time, it is not the serpent, sneaking out of Darkness that pronounced it, it is Christ in the resplendency of Divine Intelligence who proposed this new ascension to you. And what was a lie in the mouth of Satan becomes a power on the lips of Christ.

"To those he loves, He brings more than the revelations of salvation, He gives the complete vision of the mysteries of Heaven and of the Earth.

"Because you have chosen the right Path, because you want to live with the Angels and not with the beasts, God grants you His Light.

"By dint of aspiring toward the mountain summits, by dint of raising yourself toward the infinite celestial world, you have ceased to lie in the filth of the earth, and the paths of the messengers of God have become familiar to you.

"You have understood that the calling from on High was that of perfection, and that your possibility of perfectibility was limitless, each step preparing the following one.

"And it is to the highest point of spiritual improvement that the Rose+Croix Order means to lead you. You are the unknown Masters who, through the power of prayer, of uprightness and of the deeper and deeper knowledge of mystery, collaborate to the realization of the Divine scheme. You will become like unto God. In a world that is submitted to violence, you are the sacred Knighthood that will save, as the great Orders have done in the days of yore, the ideals of justice, of love and of charity.

"That which universe is in the look of man, the mystery of Christ is for you, the initiates who are searching for Light.

"Remember the words of Leonardo da Vinci: "Him who has once met Jesus shall never turn his gaze from Him".

"This meeting with the Master is the supreme grace that the Highest Power grants to the men of good will. Those who have not yet

found Him on the path of their lives, if they do not resist spiritual truth, if they wait patiently and quietly, some day will meet Him, and on that day, all mysteries will be revealed unto them; they will be initiates in the highest meaning of the word; they will be Magi.

"The Magus lives in a domain where the nervous fluid, vehicle of evil, does not reach and where the power that the black Magician draws out of his cerebral substance with a view to harm you comes back against himself.

"Remember that if you are really above men, it is only because you loathe the abominations of the world, its false, ephemeral, debasing pleasures, and because you have chosen the path that rises towards Splendor; because you have consecrated your life to the prayer that creates an infrangible barrier against the material forces, and to the meditation that opens the inaccessible regions of the spiritual plane.

"It is why none shall truly be a Magus if he has not received the Sign of Christ, the anointment of the Holy Ghost, and if he does not participate in the immortal and radiant life of Christ.

"For those who have not been sufficiently prepared through religion to the practice of prayer, the most difficult point is to submit to the necessary discipline so as to raise themselves to that true prayer that puts the human soul in attunement with the Supreme Power.

"The occultist Masters, too often, do neglect this indispensable preparation, which, evidently has the character of absolute necessity only for brethren of the Rose+Croix.

"It is the mystical formation, of which the perfect medium is the meditative reading of the great mystics, like Louis de Blois, Saint Jean de la Croix, Ruysbroeck the Admirable, Juliana of Norwich, Saint Theresa of Avila. . .

"Study them with a pure and sincere heart and soon you will understand this word of the first Epistle to the Corinthians: "Spirit searches all things, yea, the deep things of God".

"And the more this spirit of brotherhood with the great mystics will detach you from the material world, the stronger you will become to dominate and conquer through prayer the enemies of Light.

"At the beginning of your initiation, you will revolt against the ascetic rule that is proposed to you, against the exterior forms that are the degrees of improvement; it is matter, in you, that is rebelling.

"Inert matter is the easy domain of the evil forces that are serving the enemy which, in the Bible, bears the dreaded name of - -

"Wherever matter is ruling, the powers of the black forces are ready to fight; even when it is idealized in the most beautiful paganism, matter conceals the insidious calling of the serpent.

"By itself, matter has no ideal, no beauty, no morality. The esthetical reflection of material things is in proportion with their spiritual harmony. Deprived of this direction, matter stirs up in spirit only the base instincts, selfish instincts, and opens the door to crimes, even to those that are a sin against nature.

"This is why it is our duty to combat materialism and selfishness in all their manifestations:

1. First of all in yourselves, by casting off the usual covetousness of man;
2. In the Order, by bringing into it the spirit of charity, of love, of confidence and of Light; by fighting against ignorance, which is an aspect of laziness, and also against the desire for material and intellectual wealth which is a temptation from the evil spirit.
3. Finally in the outer world, by spreading the true Light wherever you will go; by living the life of spiritual and radiating beings because there will be real peace only when men will act according to the ways of Spirit.

"Even if you have not, as yet, attained complete initiation in spiritual truth and if the fundamental creed of knowledge is not entirely in your heart, you must strive with all your might to the powerful union of all the spiritual forces, for the realization of an Order which will work side by side with the Church of Christ in the domain of intelligence as the Knighthood worked during the Middle Ages in the social field.

"The Order of the Rose+Croix is in reality the highest knighthood of our epoch, but all the Orders that serve the same ideal are also the servants of spirit.

"For this reason it is indispensable that they all keep up the same discipline and that none of them, through guilty negligence, may undergo condemnations that would make their spiritual work sterile, and that would place them under the yoke of the spirit of Darkness. Many Orders, which were honourable at their beginning, thus have fallen into the worst of errors, and have ended in contempt and oblivion.

"Nowadays it cannot be the same. I want to set up the helm right to Divine Truth that is the basis of all work of Light, and if some day I were to be convinced that I had been leading our Orders into the evil path, or even in a path that would be dangerous for the salvation of our brothers, I would prefer to break up the Orders and reject the sceptre, rather than to imperil them.

"Of yore, it has been necessary to warn of the pitfalls those who were waiting for the second coming of Christ, and who, in the white work, had let infiltrations penetrate, thus falling under the reprobation of the Abbot Barbier; and in May 1984 these blunders brought up the condemnation of Orders that were thoroughly respectable at their beginning.

"Forty-five years after this decree the question arises again upon an absolutely new plane of spirit.

"I believe that if one wants to combat with its own weapons the spirit of Darkness which, in its outer aspect is that of materialism, of selfishness and violence, one is led to go down unto the subterranean regions of thought, there where is to be hatched the eternal conspiracy against Light.

"Something has been changed in the world, but we would that the world be really transfigured by the establishment of the universal rule of Peace and Love. Before the Sovereign Master of all things whom the true R+C recognizes with a humble heart, we invoke Light and strength, so that being heartily attached to His divine revelation and to His teachings, we may pursue the realization of God's designs, so also that our watchful care be not surprised by pernicious infiltrations, that so many times have been stigmatized, and that might corrupt the work that has been entrusted to us.

"I wish that now my appeal may be heard in the remotest parts of the earth. Because in these last words of mine, I do not speak only to the Magii, but to all men of good will, to all men who are conscious of the mission and of the responsibility that has been placed upon them by the Master of all things!

"For a long time we have been living in a dark period of turmoil. The earth, thrown out of harmony through the disorders engendered by war, vainly attempted to recover its equilibrium, and more than ever for the last 20 years the menace is closing over it. The black forces are let loose upon the world. Materialism which, in man, takes the form of selfishness and in the nations that of violence, is pressing hard over the souls. The great ideals of love, of liberty, of universal charity are despised, and to the innate aspirations of man towards his celestial destiny, a paganism that is the pestilential blossoming of matter is opposed as a derivative. Wherever religion is persecuted, materialism is ruling as a master, to debase the individuals and to make of them the tools of an attempt of destruction.

"We clearly see where lies evil and we must conquer it. It is why I appeal to all men of good will to prepare a new crusade, the aim of which is not the sterile salvation of the empty sepulchre of Christ, but the salvation of the spiritual ideals, the loss of which would be the worse cataclysm that may befall humanity.

"You are the Knighthood of the Spirit, and I ask you to go wherever the combat makes a call upon you, to erect again the sacred labarum, to be present wheresoever the spiritual ideals are insulted, violated or even threatened. The luminous fate of the world lies between your hands, the future of humanity shall be the price of your victory.

"Like true knights of the Kingdom of God, go to the conquest of the Universe, of peace, of love, of fraternal charity.

"Nothing can resist to the mystical weapons of the Magus.

"Go and speak to men of their duty. God who has chosen you among His children shall ask you to account for what you shall have done for the instauration of His Glory."

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Dear Companions:

As you know, we have been trying to present the Lyons Lectures of Saint-Martin in alternate Libers. You also know a great deal of trouble is being met with in obtaining the final draft, because of the "old style" French in which Saint-Martin wrote. Lecture #4, which was due to appear in this Liber is not yet ready, so we are obliged to defer it. Please be assured that the complete series of 10 lectures will be presented, but we ask for your patience and understanding if we are not able to bring them as originally scheduled.

We are very pleased however, on this occasion, to share the following Martinist Papers. Some were compiled by Robert Amadou; the last one is by Robert Amblain. They were translated from the French by Sâr Eliakim.

DOCUMENTS MARTINISTES

#161

THEOSOPHY

Martinism is a form of theosophy. What is theosophy then, in the Martinist context? The theosophist would answer the question thus: "a friend of L. C. de Saint-Martin".

A true theosophist is a friend of God and of wisdom. He is always keen and attentive to inspirations and revelations from God so that he may, in turn, inspire his fellow creatures through his examples and teachings. I say true theosophist here in order to alert the reader to the fact that there are those who are only interested in the speculative part of theosophy and therefore are not real theosophists. They could become one, if they have a true desire to do so, and commit themselves to follow the examples of the Repairer and put their trust in him. A true theosophist is in reality a true Christian, for their doctrines are the same. This doctrine is founded on the eternal relationships existing between God, Man and the Universe; and we find it in the Holy Scriptures of all peoples especially when we look at the spirit of what is written and not at the literal word.

Theosophists hold firm to their principles, never deviate and never argue; they try to convince others through reason and facts. If they cannot do so, they remain silent and lament over the errors which enslave their fellow man. They constantly pray that God further enlightens them and makes them ready to receive His truth, which is always self-evident once the mind is prepared and ready to acknowledge it.

Theosophists never try to form a sect around them nor ever take on disciples. They openly present the arguments for their beliefs and, when necessary, the reason for their inherent truths. Although they are often seen together, it is not that one has gathered them for a

specific purpose, but it is more like friends of God wanting to be together.

The unity and fixed nature of their fundamental principles is what distinguish theosophists from the philosophers whose diversity of opinions incite them to defy any system whatsoever. Philosophy in general, which pretends to house all known truths also contains the most dangerous errors. We argue that those who approach it without first receiving the enlightenment that only the torch of wisdom can give, is leaving themselves open to all sorts of spiritual troubles. Only this torch can, if it deems us worthy, illuminate our paths and that of our brothers.

According to Joseph de Maistre, Louis-Claude de Saint-Martin was the most knowledgeable and the most wise of all the modern theosophists.

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#162

T H E I N I T I A T I O N

Although the Unknown Philosopher would never advocate the recruitment of Martinists, he would, however, like to see everyone become a Martinist. To study his works only on an intellectual level would be like betraying him; the Martinist must, in addition to studying, follow his teachings.

The Initiation, as it was established by Louis-Claude de Saint-Martin, is the goal of Martinism and of the Martinist. The goal of the Initiation is, according to Saint-Martin, for man to grow nearer to his principle -- which is God.

The means employed by the Martinist Initiation is that of the *inner way* or *way of the heart*. The heart is the organ of love, superior knowledge and active spirituality. It is a journey to the depth of the soul, an opening of the center from where everything comes from, in the sublime order of things, and this is where one has to incessantly work by priority. The rest is just added on. (1)

Martinism is only interested in the initiation which seeks to establish, or re-establish, affirm, and exploit the positive and universal relationship existing between God, Man and Nature. It seeks to teach and to live only for what is essential in life as in death whether individual or collective.

Outer initiation could be incidental; it is dangerous; however, when taken lightly (when the doors are wide open who knows who is going to enter). It should never be transmitted indiscriminately.

Since the time of Saint-Martin there were Martinists; students who wanted to be disciples.

Many societies nowadays claim to perpetuate the traditional teachings such as Saint-Martin transmitted them; for example the so-called "Rectified Scottish Rite"; but, most importantly, a society was founded under its patronage in 1887: The Martinist Order.

Within it, as well as within all the other Martinist Orders that have come out of it, a ritual initiation is conferred. The same initiation is conferred from person to person and from Martinist Initiate to Martinist Initiate outside of any organizational structure. Let us point out, however, that the simpler the Martinist rite of initiation is, the closer it is to what Saint-Martin and Papus had in mind.

Modern western society whose culture tends to become that of the world, has so many schools of initiation which do not seem to be making very much impact for good in the world. It remains that the communion of saints allows the private initiate to contribute to the sustenance of the world in its very existence and to seek his own awakening by opening himself.

Among the surrounding confusion, Martinism, among few schools, works for the common good and provides a sure and authentic way of initiation.

(1) By working on one's priority, which is: growing closer to God (according to L. C. de Saint-Martin), everything else (in the individual's life as well as spiritual gifts) is just added on and one does not have to actively seek it.

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#163

W H A T I S M A R T I N I S M ?

Conscious of the reality of being a regenerated man by the baptism in Jesus Christ, Louis-Claude de Saint-Martin noticed that to actualize this regeneration, which is left to the free will of man, is not what the baptized ones have in mind. They ignore their identity and continue to live in iniquity.

"These beings that wisdom have placed on the earth to vivify one another are doing nothing more than hurting each other and promoting chaos.

Are you like this unfortunate person who, for having lived in iniquity for so long thinks that this state is the natural order of things?"

WHAT SHOULD ONE DO ?

The task is to return to our fundamental principle of unity, to God, by living this lost unity:

Let us go in spirit to this future unity and let us forget that we have divided it among us ...mortals. If you ever find yourselves in such a state of anxiety, do as I do ("I go to my friend" - Jesus Christ); then peace will be reborn in your hearts and you will feel how sweet and powerful is the Lord and how easily he can alleviate what ails you. He is the only one who can show us the way."

WHAT SHOULD ONE DO ?

Direct one's will and freedom in the way of this Unity, which we recognize as God Himself, manifested by Jesus who is Christ and Lord; all the rest will be added unto you according to your degree of receptivity...

To this effect, "Purify yourself, ask, receive, act; the whole task is in these four modes."

"The first degree of wisdom is the fear of God; the second, thirst for all the virtues; the third, love of universal and individual man; the fourth, love of the sovereign being and of his spirit..."

By following these paths, we begin slowly but surely to identify ourselves with Jesus, the new Adam, in whom all perfection became flesh. We have to understand the profound link which unites our death to that of Jesus; we have to enter into him and be like unto him and then we can be associated with his resurrection.

"At all times in our lives we must resurrect ourselves from the dead."

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#164

T H E M A R T I N I S T P E N T A C L E

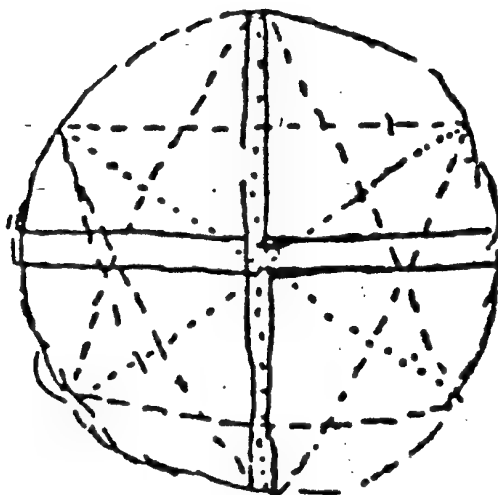
The Martinist panticle (penticle) consists of a geometrical figure given by Saint-Martin. It behooves us then to seek the first explanation of it from the Unknown Philosopher himself.

"Independently of the numerical proofs that we find in the theosophical addition of the numbers 3 and 4 in order to prove that 4 is a central number and 3 a number of circumference, the laws of geometry provides us with convincing demonstrations to make us distinguish our origin from that of matter; to show us our superiority to the physical world, our direct relation to our principle and the immortal duration of our being which drew its life from immortality itself.

"All these truths are found written in the circle which is naturally divided into six parts. The natural circle formed itself differently from the artificial circle of the geometricians. The center called the superior triangle and the inferior triangle which,

by reacting upon one another manifested life. Then quaternary man appeared. It would be impossible to find this quaternary in the circle without using the lost and superfluous lines which we must -- if we were following the limiting methods of the geometricians. Nature looses nothing; it coordinates all the parts of its creation, the ones for the others. Also, in the circle she herself traced, we see that the two triangles, by uniting, determine the emancipation of man in the universe as well as his place in relation to the divine center. We see that matter only receives life from the reflection coming out of the opposition that the true experiences from the false, light from darkness, and that the life of this matter is always dependent upon two actions. We see that the quaternary of man embraces the six regions of the universe and that these regions, being linked two by two, shows how the power of man exercises a triple quaternary in the sojourn of his glory.

"This is where the laws of this superb knowledge is manifested and which the Chinese refer to when talking about the knowledge of the keu-ku. Man, by prevaricating like the first sinners, distanced himself from the divine center where he was placed. But, although he distanced himself, the center always remained his place since no other power can usurp this formidable throne: "Sedes tua in saeculun saeculi" ("Your throne lasts forever" this is a quotation from a Psalm). When man left this glorious post, it is Divinity itself which replaced him there and manages his power for him in the universe since he lost it by his crime. But, as soon as she took the place of man she became dressed with the same colours which are attached to the material regions where he was first placed (the height of the body of man is equal to eight times that of his head), since one cannot place one's self in the center of this temporal circle without placing one's self in the center of all these regions. This is what the study of the natural circle can teach intelligent eyes. Although the figure is imperfectly drawn, it is more than sufficient to put one on the path."



FUNDAMENTAL PRINCIPLES OF MARTINISM

Papus founded the Martinist Order as an initiatic body where the members are linked in the uninterrupted chain of initiation, thereby reaping the benefits of a spiritual influx emanating from the divine realm.

What is initiation?

According to L. C. de Saint-Martin, "the true meaning of the word 'initiate' from the Latin root means *to bring closer to, to unite to the principle*. The Latin word 'initium' also means principle as well as beginning."

Therefore, for Saint-Martin, "The goal of initiation is to bridge the gap between man and the Light, in other words, to bring him closer to his principle by replacing him in the state where he was in the beginning."

This concept is perfectly compatible with the doctrine of reintegration taught to Saint-Martin by Martinez Pasquales and from what we see of the former's writings, to consider initiation as a means of acquiring "power" would be a grave error, a veritable sin against the spirit.

The initiation which is conferred by rites does not give a sacramental grace to those who receive it. It is "virtual", meaning that it provides forces which allow those who know how to utilize them, by an incessant work upon the self, to make them "effective".

This is why L. C. de Saint-Martin writes:

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother and spouse of our Divine Redeemer ('the violent take it by force' Matt, 11:12). There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our beings, and not let go until we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced within us and without us naturally; as we see in the case with earthly trees, because they are adherent to their own roots, and incessantly draw in their sap."

Thus is defined the specific initiatic method of Martinism that Louis-Claude de Saint-Martin called the "inner way" and Papus called the "way of the heart" of the "creative emotion in all the planes".

What is the Way of the Heart?

The nature of this way is not one where the work of the intellect

is excluded or suppressed. Papus himself said that "Martinism is above all an Order where superior principles are taught as well as being a center of high studies". He specifies the nature of these studies by saying that the Order "is formed to propagate the *teachings of the occult*".

It is important not to confuse the meaning of the word "occult" or Occult Science (science of that which is hidden) or as Papus defined it: Science of the Invisible with low psychism which claims extraordinary powers, able to produce "manifestations" and able to communicate with entities from beyond. Martinists always warn against this form of "occultism".

We know that the Invisible can manifest itself to man in diverse ways, all the more reason why these phenomena must be taken seriously and not given credence until having been scrutinized and even then with great caution.

If we think that we have experienced such manifestations, let us first start by not talking about them and submit them to doubt. Let us not confuse our desires for reality. Let us beware of our imagination. Let us above all be beware of the temptations that the spirit of darkness may stir up in us so as to give us the illusion of being privileged thus delaying our spiritual progress. Let us beware, finally, of practices, magical or otherwise, that could disturb one's psychic equilibrium. Remember what Papus wrote: "Martinists do not practice magic, black or white. They study, pray and, to the best of their abilities, forgive those who hurt them".

STUDY, for the Martinist, does not mean to collect diplomas from schools, or seek to know diverse things that are not important. It means to apply one's self by using one's intellect to understand the laws of nature in order to progressively raise himself from that base to the height of the Supreme Wisdom which governs the Universe.

PRAY, does not mean to recite lengthy orisons. It is to open one's self to God, to place one's self in a state of perpetual readiness to receive the Creator at whatever level He reveals Himself.

FORGIVE, does not mean to verbally proclaim a condescending pardon to those who hurt us. Forgiveness is the first requirement of the "way of the heart". It must be sincere and without any mental reservation, to the point of forgetting the injury. We could lie to ourselves in this matter; but, "the One who knows what is in the hearts" would know the quality of our pardon.

We see from the above definitions how difficult is the "way of the heart" and that it is not a sentimental practice we are trying to develop. Papus said that "Emotions are of a creative nature on all planes", and this "creative nature" comes from the CREATOR who is the source of universal life, making the influx of the emotion of a divine nature and this emotion is LOVE in the most exalted sense of the word.

The abuse of this word is a veritable blasphemy. Martinists are careful when using it since it contains the "economy" of the Initiation.

"...enter into the heart of God, and make God's heart enter into us..."

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ADVICE TO THE NEWCOMER
WHO DESIRES TO STUDY THE OCCULT
by
Papus

#166

1. Always choose a center where prayer (of whatever cult) is practiced.
2. Remember that the true Masters do not write books. They place simplicity and humility above all science. Beware of pontifs and men who claim to be perfect.
3. Never forsake your freedom by an oath which binds the individual either to a clergy or secret society; only to God should one ever take an oath of passive obedience.
4. Remember that all invisible power comes from the Christ, God coming into the flesh through all the planes, and never enter, in the invisible, in relations with an astral or spiritual being who does not confess the Christ in this manner. Do not seek to obtain "power", wait for heaven to grant it to us if we are worthy.
5. Never judge the actions of others and never condemn our neighbours. All spiritual persons, by trials or sufferance or by a life of devotion, can obtain his salvation whatever be his Church or philosophy. Be he Christian, Jew, Muslim, Buddhist, or free thinker, all human beings have the necessary faculties to evolve to the celestial realm. Judgement belongs to the Father and not to men...
6. Have the certitude that Man is never abandoned by heaven, even in times of negation and doubt, and that we are in the physical realm for others and not for ourselves.
7. Remember that physical purification by diet is childishness if it is not accompanied by astral purification, charity, silence, spiritual purification and the effort not to think or say ill of others be they present or absent. Know that prayer, which gives the peace of the heart, is preferable to all forms of magic, which only gives pride.

During the early part of our sojourning, the majority of questions and comments we received had to do with reincarnation. Nowadays, by far, the greatest interest and enthusiasm is directed towards the Martinist Doctrine, especially since Liber 37. At this time, then, we are taking the Doctrine one step further and trust the following paper will be appreciated:

THE MARTINIST DOCTRINE

Like all other esoteric doctrine, that of Martinism, as it was defined by Martinez Pasquales in his Treatise on the Reintegration of Beings uses exoteric means in order to make understandable the more subtle and refined esoteric points which are incomprehensible to the uninitiated when explained in themselves. The legend or myth upon which the Martinist doctrine is based is the reason why it is so intrinsically attached to the Western Tradition and more particularly the Christian current.

Concerning the First Cause or God, Martinism is in agreement with the conclusions arrived at by the Christian theologians as well as the Hebrew Kabalists such as the divine ternary, or persons; emanations etc... but as far as the rest of the doctrine is concerned, it is more Gnostic since it affirms the equal necessity of **faith & knowledge** and postulates that divine grace, in order to be effective, *must be followed by action*, free and intelligent in Man. This is why Martinez Pasquales presented the Doctrine of his school under the Judeo-Christian aspect.

THE DOCTRINE

According to the Martinist Doctrine, the world, considered as a material domain which is subjected to our senses, as well as the spiritual regions above *are not the works of God as considered in His absolute form.*

The Gospel of Saint John says: "In the beginning (which refers to the *beginning of time*, a period when relative beings began to manifest) was the Word (the Logos, the divine Word).

"The Word was near to God" (and not with God).

"...and the Word was god" (not the God but an *Elohim* or son(s) of God. The word Elohim is a Hebrew word meaning "Him-the-gods").

"All things were made by him, and nothing was made without him."

This Logos is the one the Kabala calls Adam Kadmon; the one who created the inferior beings "by his word" by "calling" (bringing) them into manifested life. These beings are inferior only in relation to Adam Kadmon, the Archetypal Man, but they inhabit the spiritual realms.

During this creation God used an intermediary. In Genesis chap-

ters 1-3 it is said that the Earth (which there means the primordial matter or chaos) was empty and without form, and the Spirit of God moved upon the waters (the Egyptian *Nous* is comparable to this matter). The term "Spirit of God" is referring to a spirit distinct from God in the sense that it was'nt God Himself since God is necessarily His own Spirit.

Later we are told that God placed Man in the "Garden of Eden" to watch and cultivate it. This "garden" is a symbol referring to divine knowledge accessible only to relative beings.

The Man which Genesis refers to in its pure symbolic form is not a being of flesh but a spirit emanated from God and is made of a body (which is sometimes called the "glorious" body) created by God which He infused with a divine spark which was, according to Genesis, the very Breath of God. According to this analysis, we see that Archetypal Man is semi-divine. He came from primordial matter (from chaos, made of symbolic earth and water) from where he got his form, and from the breath which animates him and makes him part of God.

Adam and the Creative Logos are the same thing. However, Adam and the Redemptory Logos are two different beings.

Parallel to Adam Kadmon, there were other beings from a previous creation. These beings were of a different nature and plane. These were the "Angels" of which it is said that some were good and others evil. They got these qualities according to their fulfillment of the plan for which God emanated them. The "good" Angels were the ones who reintegrated after their mission was over and the evil ones were those who refused to reintegrate, choosing the self instead of the ALL-IN-GOD. The "evil" Angels are the ones who withdrew themselves from God by an act of free will. They are the ones referred to by Pasquales as the perverse beings.

Since everything which is corrupt tends by its very nature to corrupt other things, especially in the spiritual realm, these perverse beings of which the collectivity becomes an EGGREGORE of evil, symbolized by the serpent, was jealous of this being (Adam) who was superior to them and an image of God from whom they pretended to have withdrawn. These beings acted telepathically on Adam and incited him to go beyond the limits of his natural possibilities.

Being mixed by nature, half corporeal and half spiritual, as well as androgynous, Archetypal Man was to maintain a certain harmony, a necessary equilibrium in the domain where God put him. He was to be the Architect of a Universe more subtle than our own, the "Kingdom" which is not of this world as mentioned in the Gospels.

Under the impulse of the perverse beings, Archetypal Man made himself an independent demiurge, thereby breaking the very laws he was ordained to observe. He dared to make himself a creator in turn and to be equal to God by his deeds. By attempting this feat, Archetypal Man only modified his original destiny. It is from this tradition that comes the custom of dedicating to the gods or God the first fruits of a harvest or the first-born of a flock. And since

God alone in His infinite possibilities can create or extract something out of nothingness, Archetypal Man could only modify what already existed.

Archetypal Man, by wanting to create spiritual beings, only objectified his own concepts. By wanting to give them a body he only integrated them into grosser matter. By wanting to animate chaos, he only trapped himself.

In effect, God, being the "I am that I am" rejects the possibility that any oblivion can exist. In order to create primitive matter, God only removed part of His infinite perfections from a part of His infinite essence. This partial retraction of His Spiritual Perfection ended in the creation of a relative material imperfection. This is why in this world the creation of whatever it may be, can never be perfect since it is not of God.

By imitating the Absolute, Adam Kadmon tried to create a first matter. Being an inexperienced alchemist, to attempt such an endeavour only precipitated his Fall.

Archetypal Man is an androgynous being: both male and female, positive and negative. It is the negative, feminine element that Adam is going to objectify outside himself. It is the left, feminine, passive, lunar, material side that he is going to separate from the right, masculine, active, solar, spiritual side. This is what gave birth to Eva, the Archetypal Woman.

It is this new matter, the Eva or Archetypal Woman, that Adam penetrated in order to create life. The Archetypal Man thus degraded himself by trying to be like God. This new domain is what the Gnostics referred to as the "helic" world, which is our material universe filled with pain and imperfections. The little good that exists here comes from the virtue of Archetypal Man. Since being split into two beings, the sum of these perfections cannot be in its totality with those two beings apart ... thus we have the Fall.

This is why the old cults deified nature. She was the mother of all that was "under the heavens". Isis, Eva, Demeter, Rea, Cybele, Erzulie, are the symbols of material nature which is emanated from Adam Kadmon, personified by the "Black Virgins" who are symbols of the prima materia.

The superior essence of Adam Kadmon thus integrated in the new matter to become the **SULPHUR**, which is the alchemical expression referring to the soul of the world. The second essence which is the plastic mediator, that which constituted the "form" of Adam, his superior double became the **MERCURY** of the alchemists, referring to what occultists call the *astral world* or intermediary world.

The matter which came from the second chaos, which is the **SALT** of the alchemists, is what became the support, réceptacle or prison.

ADAM = SULPHUR
EVA = SALT
CAIN = MERCURY

This is why universal matter is alive and, also, why it can be more or less conscious and intelligent in its manifestations. Through the four kingdoms of nature: mineral, vegetable, animal, and human, it is the Archetypal Man, the Adam Kadmon, the demiurgic intelligence who is in action dispersed and imprisoned. This new universe also became the refuge of the fallen angels. They came into it in order to be further away from the Absolute.

The perverse beings thus have a primordial interest to see that Man, dispersed but everywhere present in matter which constitutes the visible universe, continues to organize and animate this domain which they have claimed.

Just as the soul of Archetypal Man is prisoner of Universal Matter, so the soul of individual man is prisoner of the physical body. Physical death and the re-incarnations which follow are the means through which the fallen entities exercise their control over Man.

The Wisdom, Strength and Beauty that are still manifesting in this material universe are the efforts of Archetypal Man to regain his position which he occupied before the Fall. The opposite qualities are being manifested by the fallen entities so as to maintain the climate that they made him create in order to exist as they wanted when they refused to re-enter Omneity.

Archetypal Man will not regain his first splendour and freedom unless he separates himself from this matter which binds him everywhere. For this to occur, all his individual cells (individual human beings) will have, after their natural death, to reconstitute the Archetype by R E I N T E G R A T I N G, thus escaping the cycles of reincarnation.

Only then will the Microcosm remake the Macrocosm. The individual human beings, who are but the reflection of the Archetype, will equally be the reflection of the divine as the Archetype himself is the reflection of God, of the Word or Logos, of the "Spirit of God" mentioned in Genesis.

This is why he is the "Great Architect of the Universe"; and all cults of adoration to this latter are *ipso facto* "satanic" because this adoration is offered to Man and not to the ABSOLUTE. In Freemasonry he is invoked but never adored.

But, since Man has to descend into the demoniacal atmosphere of this material world where he is constantly breathing the fruits of his malefic intellect, as Pasquales tells us, he is thus in a bad position to resist the constant temptations to which he is subjected. The CREATOR re-established the equilibrium by detaching from His Spiritual Divine Circle a Major Spirit to be the guide, counselor and companion of the Minor who descends from the celestial immensity to

be incorporated in the material world; to work, according to his free will, on the earth plane.

But the counsel of a Superior Spirit is not enough, Fallen Man still needs the help of a "Minor Elect". The help that this "Minor Elect" will bring to him in order that he may achieve the "reconciliation" is of a twofold nature. He transmits to Man directly the instructions of the CREATOR on the theurgic practice which must be rendered; and, he also communicates to the **Man of Desire** to whom he is sent, the gift he has received himself by giving him the mystical seal without which no Minor can be reconciled.

This mysterious ordination is the essential condition of Man's reconciliation, because without it, no matter how great the personal merits of the Minor, he remains in privation; that is, without any communication with God.

To escape the cycles of reincarnation in this infernal world, man must detach himself from everything that attracts him to matter as well as disengage himself from the slavery of material sensations. He also has to elevate himself morally. The fallen entities, however, constantly fight man's tendency towards perfection by tempting him constantly so as to make him stay in this world where they can maintain their rulership over him.

Individual man must constantly fight against these entities by unmasking and rejecting them from his domain. He will achieve this partly through initiation, which attaches him to the elements of the Archetypes already reunited and which constitute the exoteric "communion of Saints" -- and secondly by the liberating knowledge which teaches him the faster means of helping the rest of blind humanity as well as enhancing his personal work.

In these last possibilities we find the great Equinoxal Operations which tend to purify the aura of the Earth by means of exorcisms and conjurations using rites of High Magic that the Elus-Cohens called the work of the Cult.

Only after these individual liberations will the great collective liberation take place. This will allow the reconstitution of the Archetype and its reintegration into the Divine. Once abandoned by its animator, the material world will dissolve. Left under the anarchic nature of the fallen spirits, matter will dissolve in an accelerated pace and thus the end of the physical universe will take place as announced by the great traditions.

Thus is the esoteric unfoldment of the Great Universal Work.

QUESTIONS

- (1) Who is the Redemptory Logos?
- (2) Is the Spirit of God (Genesis I:2) and Archetypal Man, the same?

LA VIE DU PHILOSOPHE INCONNU

Louis-Claude de Saint-Martin est né à Amboise, le 18 janvier 1743. A trois ans, il perd sa mère; à six ans, il trouve une mère qui incarne la mère idéale. Elle l'enchantera. Les études commencées avec un précepteur, se poursuivent au collège de Pontlevoy (1755-1759), puis à la Faculté de droit de Paris (1759-1762). d'où il sort licencié. Premières lectures, premières empreintes : Abadie, Burlamaqui (il adhère), la tourbe philosophique (il réagit là-contre); et, bien sûr, les romans, le théâtre, la poésie tant des anciens que des classiques et des contemporains (il goûte et prend garde). La musique le séduit pour la vie : théorie de l'harmonie et pratique du violon.

S'il avait occupé plus de six mois (1764-1765) l'office d'avocat du roi au bailliage et siège présidial de Tours, il eût sans doute succombé à la tentation, qu'il avouera, de se suicider. L'état militaire lui agréait davantage. Il y demeure six ans (1765-1771). Dès son arrivée au Foix-Infanterie, alors stationné à Bordeaux, des camarades le devinent et l'initient aux mystères maçonnico-théurgiques des Élus Cohen : initiation selon l'externe. A partir de 1769, il passe ses quartiers d'hiver auprès de Martines de Pasqually, fondateur et grand souverain de l'Ordre, son premier maître. En 1771, il abandonne le service pour mieux suivre « la carrière ». Il réside à Lyon, en Touraine, à Paris surtout où le succès équivoque du livre des Erreurs et de la vérité l'introduit dans le monde. Par deux fois, il visite l'Italie (1774 et 1787-1788), un voyage le mène à Londres (1787). Vite, il s'est méfié des chappelles, sauf à y porter la bonne parole et la discorde; sauf aussi qu'à Lyon, en 1785, il s'éprend des communications médiumniques de l'« Agent Inconnu ». Il ne tarde pas à s'en déprendre, mais il en gardera la trace : c'était du martinésisme sauvage.

Surgit, à Strasbourg, en 1788, son deuxième maître, le cordonnier illuminé de Goerlitz, son chérissime Jakob Boehme (1575-1624), qu'il rencontre grâce aux ouvrages à lui tendus par sa chérissime Charlotte de Boecklin; Jakob Boehme dont il ne tâchera plus qu'à célébrer le mariage avec Martines. La Révolution française l'éprouve et l'emplit d'espoir; la providence y place la mort de son père (1793). Thermidor arrive à point pour que sa situation ne se gâte. Très attentif, Saint-Martin se renseigne amplement, mais enseigne avec discrétion, dans maintes conférences particulières et dans une conférence publique avec Garat, en 1793; dans des livres de marche moyenne, souvent lente. Aucun discours de lui qui n'encourage l'homme de désir et ne lui apprenne, au-delà de l'ecce homo, comment et pourquoi naît le nouvel homme, auquel incombera le ministère de l'homme-esprit. Le Philosophe Inconnu, comme il avait obtenu qu'on le désignât, mourut le 14 octobre 1803, à Châtenay près Paris, assez ignoré et fort mal compris.

L'ignorance et l'incompréhension n'ont pas encore disparu. Car les causes en persistent.

Le ressort de l'homme vibrait en son cœur de penseur et d'apôtre romantique, d'amoureux nostalgique de toutes les amours, persuadé qu'un seul est nécessaire et condamne les autres. Qu'en percevaient les gens du torrent? De même leur échappe-la clé de ses livres, qui est le système de la réintégration par la régénération de l'homme. Il décida d'y sacrifier une partie de sa vie, une partie de lui-même. En discernant cette clé, on réhabilite, dans leur vérité trine, Saint-Martin et ses livres et le sacrifice de l'auteur à son œuvre, laquelle n'avait, en fin de compte, d'autre but que de détourner les hommes, y compris leur auteur, de tous les livres sans en excepter les siens.